ARTICLES

1508/36

To be inquired of,

In the Metropoliticall Visitation,
of the most Reuerend Father in GOD, Tobie Matthew
by the prouidence of GOD, Archbishop
of Yorke, and Primate
of England.

In the yeare of our LORD
GOD 1607. And in the first yeare
of his Graces Translation.

Imprinted at London
1607.

Tobias Matthew transl. from Durham 1606
died 1628.

The tenor of the Oath to be miniſtred to the Church-wardens and Sworne-men.

YOu and euery of you ſhall ſweare by Almighty GOD, that (all affection and reſpect ſet aſide) vpon due and deliberate conſideration of theſe Articles giuen in charge, you ſhall make a true, full and particular anſwer in writing to the ſame Articles & euery of them, preſenting all and ſingular offences, and offenders therein mentioned: wherein you ſhall deale faithfully, and vprightly, as before GOD, ſo helpe you GOD in Ieſus Chriſt.

Articles to be inquired of, by the

Church-wardens and sworne-men in the said visitation of the Lo: Archbishop of Yorke. Ann. Dom. 1607.

For the Clergy.

In primis, Whether your Parson, Vicar, Curate, or Minister be a Preacher of GODS word, and a maintaynet and furtherer of Religion now established by publike authority within this Realme of *England*, or no.

2. *Item*. Whether he doe in his Sermons, Lectures & other exercises moue the people to ioyne with him in prayer for the Kings Maiesty, our gratious Queene ANNE, the noble Prince HENRY, and their royall issue, with addition of such stile and title as of right doth appertaine to his Maiesty, and whether any since the 25. of September 1605. haue refusod, or willingly omitted, or neglected so to do.

3. *Item*. Whether he be a Preacher lawfully admitted, & by what authority. And whether your Minister or Churchwardens haue since the time aforesaid, suffered any Man to Preach in your Church, but such as haue first shewed their licences to Preach, either from the Lo: Archbishop of *Yorke*, or Bishop of the Diocesse where he dwelleth, or one of the Vniuersities, vnder their seale.

4. *Item*. Whether he be paineful & diligent in preaching, as also in Catechising the youth of your Parish, vpon Sondayes and Holydayes. And how many sermons hath your Parson, Vicar, or Minister preached in his owne Church within this yeare last past. And if he be not a Preacher how many sermons by his procurement or otherwise hath there bin preached this last yeare, & by whō. And whether were they that preached the same licenced or no, and by whom.

5. *Item*. Whether any lectures be read, or Exercises vsed within your Parish, eyther publikely in the Church or priuately in any house by any not licenced there-vnto by the

Arch-bishop, or Bishop, or the one of the Vniuersities, or being licenced doe refuse to conforme themselues to the Lawes, Ordinances, and Rites Ecclesiasticall, established in the Church of *England*. And whether any such so reading, or exercising doe teach or professe any doctrine of Innouation not agreeing to the Ordinances of the Church of *England*: as Papistrie, Brownisme, or any other Heresie or Schismaticall error, whereby themselues or others may bee drawne from their due Obedience in causes Ecclesiasticall.

6. *Item.* Whether your Minister not being a Preacher doe euery Sonday, when there is no Sermon reade some part of the Homilies set forth and appointed by publike authority.

7. *Item.* Whether your Common-prayer bee read by your Minister in your Church or Chappell, distinctlie and reuerently vppon all Sondayes, Holidayes, and other dayes, as is prescribed in or by the booke of Common prayer, without any innouation or omission, and at due and conuenient houres. And whether in like sort the Sacraments be reuerently ministred, as in and by the same booke is appointed.

8. *Item.* Whether doth your Minister vsually weare the Surplesse whilest he is saying the publike prayers, & ministring the Sacraments. And if hee be a graduate, whether doth hee also vpon his surplesse weare such a hoode, as is agreeable to his degree, and such decent apparel, as by the late Constitutions are appointed.

9. *Item.* Whether doth your Minister in the administration of the Sacrament of Baptisme, vse the signe of the Crosse according to the Booke of Common-praier. And whether hath he deferred or refused to baptise any Infant beeing in danger of death, hauing notice of the weakenesse thereof. And whether in his default hath any died without Baptisme.

10. *Item.* Whether hath your Parson, Vicar or Curate admitted

admitted any to the holy Communion, or to bee God-father or God-mother at Baptisme, beeing a person excommunicate, any knowne or notorious Offenders, any not instructed in the principles of Religion, or any to the Cōmunion which haue not beene of your parish. And whether hath he so often and at such times administred the same, as euery parishoner may receiue the same at the least euery yeare thrice, whereof once at Easter, as by the booke of common prayer is appointed.

11. *Item*. Whether hath he churched any Woman after the birth of her Child begotten in Incest, Adultery, Fornication, or married any woman so begotten with child without publike confession of their faults at their Churching or marriages in the presence of the Congregation, vpon some Saboath or Festiuall day at morning praier time, leauing their further punishment to the Ordinary, or other competent Iudge. Life by Mr Strype p. 167.

N. B. This was pursuant to Abp Grindal's Injunction of A.D. 1571 as is shewn in his

12. *Item*. Whether hath your Parson, Vicar, Curate or Minister, since the 25. of September 1605. celebrated Matrimonye without licence, graunted by such as haue Episcopall authoritie, except the Banes of Matrimonye were formerlye published three seuerall Sondaies or holidayes in the time of diuine seruice in the parish Church or Chappell where the saide parties then dwelt. and at any other time then betweene the houres of eight and twelue of the clocke in the fore-noone, or in any other place, then in the Church or Chappell, where one of the parties dwelt. And whether without consent of Parents, or other Gouernours.

13. *Item*. Whether hath your Parson, Vicar, or Curate, moe Benefices or Ecclesiasticall promotions then one, and what be their names, and where is he most resiant. And if hee haue more, howe is hee qualified and dispensed withall to holde the same. And howe doth hee supplye his absence, whether by a Curate or Minister

 licenced

licenced to Preach, or not. And if he be, then by whom is he licenced. And what distribution doth he make thereby to the poore, where he is not resident.

14. *Item.* Whether doth your Minister or Curate serue any moe Cures then one, and if so, then what other Cure doth he serue.

15. *Item.* Whether doth your Parson, Vicar or Curate according to an act of Parliament in that behalfe made, call vpon and require the people of his parish to solemnize and keepe holy the fift daye of Nouember, and that day do come to the Church to ioyne in prayers and thankesgiuing for the happy deliuerance of his Maiesty, the Queen Prince and States of Parliament from the most trayterous and bloody intended massacre by Gunpowder, and whether doe the people of your parish accordingly repayre to the Church, or do any refuse or neglect so to doe, present their names and Sur-names.

16. *Item.* Whether doth he carefully visit the sicke of his parish by exhorting and ministring vnto them, as by the Booke of common prayer is appointed. And whether doth he attend the buriall of the dead by meeting the Corpes at the Church-stile, and so accompanye the same to the Church or Graue, saying or singing such places of Scripture as are appointed by the said booke.

17. *Item.* Whether is your Minister suspected or defamed to haue obtained his benefice by Symonie, or reputed to bee an incontinent person, or keepeth any Woman in his house suspected of incontinency, or to bee a common Drunkard, or a common gamster or player at Dice, or doth keepe or suffer to be kept any Ale-house in his Parsonage, or Vicarage house, or faulty in any other crime punishable by the Ecclesiasticall censures, whereby hee is offensiue to his Ministery and calling.

18. *Item.* Whether your Minister, Church-wardens and others for the retayning of the circuite of your parish by preambulations as hath beene prescribed, do vse the same

without

without ſuperſtition, or popiſh Ceremony.

19. *Item.* Whether doth your Parſon or Vicar maintaine and keepe in due reprations the Manſion-houſes and other Edifices belonging to their Eccleſiaſticall liuings without ſuffering them to fall into ruine and decay.

20. *Item.* Whether doth your Miniſter euery Sonday according to the booke of Common-prayer make knowne to the people what holidayes and faſting dayes are in the weeke following.

21. *Item.* Whether your Miniſter being a Preacher, offer quiet and temperate conference to Popiſh Recuſants: and endeauour diligently to reclaime them from their errors. And whether they or any of them refuſe ſuch conference offered vnto them by your ſaid Miniſter, or other Preacher.

22. *Item.* Whether any Biſhop, Chancellor, Arch-deacon, Commiſſarye, Officiall or other Iudge or Officer Eccleſiaſticall for any Compoſition, agreement or paiment of any ſumme of money haue ſuppreſſed and concealed the excommunication or other Eccleſiaſticall cenſure, of or againſt any Popiſh recuſant or other offender. And what ſumme of money or other conſideration hath beene promiſed or receiued in that behalfe to your knowledge, or as you haue heard reported.

23. *Item.* Whether doth your Miniſter euery halfe yeare once denounce in your pariſh, all ſuch Pariſhoners as do remaine excommunicate and ſeeke not to be abſolued. And whether any excommunicate perſon be admitted into the Church without a certificate of his abſolution from the Ordinary.

24. *Item.* Whether hath your Miniſter publikely in your Pariſh Church or Chappell once euery yeare reade ouer the Conſtitutions and Canons Eccleſiaſticall agreed vpon by the Clergy of both Prouinces, *Anno Domini.* 1603. according to his Maieſties Commandement.

For

For the Laity.

25. *Item.* Whether you haue in your Parish-Church or Chappell all things necessary and requisite for Common-prayer and administration of the Sacraments. As the booke of common prayer with the new Kalender, The English Bible in the largest volume: Two Psalters: Two bookes of Homilies: A decent Baptistery or Font: A Table of the 10. Commandements: A conuenient seate for the Minister to read seruice in: A comly and decent pulpit with Cloth & Cushion for the same: A comely Communion table with a faire linin cloth to laye vpon the same, and some couering of silke, buckram, or other such like for the cleane keeping thereof: A faire and comely Communion cup of siluer, with a siluer couer, such as may serue for ministration of the holy communion: A decent large Surplesse with sleeues: A chest or boxe for the poore. And the said booke of Constitutions and Canons Ecclesiasticall.

Bible

26 *Item.* Whether the body of your Church and Chapel, with the Chancell be well & sufficiently repayred, & kept without prophanation or abuse any way. And if decaide or prophaned through whose default. And whether your bels and stals in the same be wel maintained, your Church-yard well walled or fenced, and decently kept, and if the same in any part be decayed, through whose default.

27. *Item.* Whether any Almes-house, Hospitall, Schoole or Spittel within your Parish bee well and godly vsed according to the foundation and true intent of the Founders thereof. And whether any pention or stipend due to any of them be detayned, and by whom.

28. *Item.* Whether the Baptisterie or Font be remoued from the vsuall place; or whether any persons leaning the vse there of do baptize children in basons or other vessells not vsed in the Church, or whether any children bee baptized or christened in priuate houses, otherwise then

in

in cases of necessity, and by a lawfull Minister: and if yea, then whose Children were they, and by whome were they baptised. And whether such so baptised, were afterwards brought to the Church for further manifestation and approbation thereof, according to the Booke of Common prayer.

29. *Item*, Whether are there any person or persons inhabiting or soiorning within your parish or Chappellrie that be notorious Recusants, or which negligently or seldome come to your Church or Chappell vpon Sabbothes or festiuall dayes, and who be they, and how long haue they so continued, and what estate, condition or degree they are of, and whether be there any within your sayd parish or Chappellry aboue the age of 16. yeares, which doe not yearely communicate thrise at the least, whereof once at Easter, and who be they.

30. *Item* Whether are there within your parish any Popish recusants, of bold, insolent, and offensiue behauiour, which presume to seduce and with-draw others, either in their owne families or else where, from the true Religion now established, or from due obedience to his Maiesty; or which make special choise of Recusants to be their seruats.

31. *Item*, Whether do your Minister, Church-wardens, Ouerseers and Assistants yearely within 40. dayes after Easter exhibite to the Bishop or his Chancellor according to the 112. *Canon*, the Names and Sur-names of all the parishioners as well Men, as Women, which being of the age of 16. yeares, receiued not the Communion at Easter before.

32. *Item*, Whether the Youth of your Parish doe diligently repayre to your Church or Chappell vpon Saboths and Holidayes to be Catechised, And if not in whose default.

33. *Item*, Whether any doe goe out of the Church or Chappell, or do vse talking, walking or sleeping, or any other vnseemely offences, or other vnreuerent behauiour

in the time of publike prayer, preaching, celebration of the Sacraments, or catechising, and who are they.

34. *Item.* Whether there be any which priuately or publikely by speech or otherwise deprane any part of the true religion established within this Realme, or the Ministers or professors thereof: or whether any Lectures, Conuenticles or priuate exercises be read or vsed within your Parish either publikely in the Church or priuately in any house by any not licenced thereunto by the Ordinary. And whether any such Reader do teach any doctryne of innouation, to with-drawe the people from their due obedience to the ordinances of the Church set forth by publike authority, or to cause them to forbeare to participate in prayers, or sacrament with our Church.

35. *Item.* Whether haue you any Schoole-maister, who teacheth either publikely or priuately within your said parish or Chappelrye not being lawfully licenced thereunto by writing vnder-seale, and how long hath hee there taught.

36. *Item.* Whether any within your parish or Chappelry do suffer any to eate, drinke, play, iangle or talke in their house or yard. Or any Butcher or Trades-man their shop-windows to be kept open to sell meate, drinke or wares on Sondayes in time of morning & euening prayers, Sermons, Lectures or catechising: or any that labour or worke on the Sabboths or other commanded Festiuall dayes to the hindrance of prayers, Sermons, or other godly exercises.

37. *Item.* Whether any within your Parish, doe chide, brawle, quarrell or fight within your Church or Church-yard, what are their names and surnames and who be the same. And whether any of them haue drawne any weapon there, with purpose to strike with the same.

38. *Item* Whether are there within your saide parish or Chappelry any Rush bearings, Bull-baytings, Beare-baitings, Maygames, Morice-dances, Ales, or any such like prophane pastimes or Assemblies on the Sabboth to the

hinderance of Prayers, Sermons, or other godly exercises.

39. *Item.* Whether be there any within your Parish or Chappelry that vse to ring the Bells superstitiously vpon any abrocated Holidayes or the Eavens thereof: And whether is the passing Bell tolled when any Christian body is sicke and like to dye, as it ought to be. And after the death of any whether there be any superfluous singing, superstitious burning of Candles ouer the Corse in the day time, after it bee light. Or praying for the dead at crosses or places where crosses haue beene, in the way to the Church, or any other superstitious vse of Cresses with towells, palmes, met-wands, or other memories of idolatry at Burialls.

40. *Item.* Whether are you prouided of a parchment booke in which haue beene and are written the names of all the Children Men and Women Baptised, Married or Buried within your parish, conteyned in your former Register booke, and specially since the beginning of the reigne of the late Queene ELIZABETH. And whether the daye and yeare of euery Christning, Wedding and Buriall which haue beene in your parish hath beene duly written in that booke. And whether haue you a sure Coffer with three lockes and keyes for the safe Custody thereof.

41. *Item.* Whether is there placed by your Register two tables contayning the seuerall rates and summes of all fees due to the Iudge & other officers of your Court one in the vsuall place or Consistorie where the Court is kept, and the other in his Registry in such sort, as euery man may come to view the same without difficulty: And whether your Chancellor, Arch-deacon or any other Officer or Minister do exact or extorte any greater fees or summes of money, then in the saide Tables are contayned and if so let the same be expressed.

42. *Item.* Whether are there or haue bin since his Maiesties

most happy reigne ouer this Kingdome, within your Parish or Chapelry any incestuous persons, Adulterers or Fornicators. Or since the 25. of September 1605. any Vsurers Drunkards, Swearers, or any other who are vehemently suspected or defamed of any such crime, and who bee they.

43. *Item.* Whether within your parish or Chapellry are there, or haue beene since his Maiesties so happy reigne, any persons hauing two wiues, or any woman two husbands, or any married within the degrees forbidden, or without Banes three seuerall Sondayes or Holidaies first published, or in the time by lawe prohibited, without lawfull licence thereunto from such as haue Episcopall authority, or any who haue had carnall knowledge together before their marriage, or that are vehemently suspected thereof, and who they bee.

44. *Item.* Whether haue any beene priuately married together within your parish by any vnknowne Priest or Minister, or any who haue not procured their children to bee publikely baptised in your said Church or Chappell according to the booke of Common prayer, and who they bee.

45. *Item.* Whether any within your parish or Chappellrie haue harboured any women begotten with child forth of lawfull matrimony, and haue suffered them to depart away vnpunished. Or any who do harbour or releeue any obstinate Recusants or excommunicated persons, and what and how many Recusants or persons excommunicate bee there within your said Parish or Chapelrie, and how long haue they so remained and for what causes they were so excommunicate.

46. *Item.* Whether any of your parish do refuse to contribute towards the reprations of your Church or Chapell or towards the prouisiō of anie necessarie ornaments therin, or that refuse to paie your Curate or parish Clerke his wages, or other vsuall duties, and who they bee.

47. *Item.* Whether the Church-wardens and Side-men

be

be chosen according to the 89. and 90. *Canon*; and during their time haue faithfully and dutifullie discharged their office, and at or before their going out off the same, made a iust account of their receipts and proceedings to the vse of the Church. And whether any part of your Churchstocke or any other thing giuen to any godly publike vse, be deliuered to any or otherwise imployed, then appertaineth.

48. *Item*. Whether your parish Clerke be dutiful and diligent in attending the Minister, and of sufficiency to discharge his place or not.

49. *Item*. Whether any within your parish or Chapelry do occupie or intermeddle with the goods or cattells of any deceassed person whatsoeuer, whose will, if any such be, is not lawfully approued, or dying intestate, the administration thereof, not lawfully granted, and who they bee.

50. *Item*. Whether your Arch-deacon his Official or Deputy or any other exercising Ecclesiasticall Iurisdiction within this Dioceese in places exempt or not exempt, other then the Chancellor of the said Dioceese, especially since the 25. of September 1605. haue taken vpon thē to grant any licence for mariages within your parish: And howe many licences haue beene so granted, and what bee the names of them that haue beene married by vertue of any such licence, and by what Minister haue the same beene celebrated.

51. *Item*. Whether the said Archdeacon or others as aforesaid haue since the 25. day of September 1605. censured or absolued any person or persons which haue by lawe incurred the sentence of Excommunication *ipso facto*, either for solemnizing or beeing present at any marriages the banes not asked, nor any lawfull licence obtained, or for fighting, quarrelling or brawling, or drawing any weapon with purpose to strike in any Church or Church-yard.

52. *Item*. Whether the saide Arch-deacon or others as aforesaid haue since the said 25. daie of September 1605.

granted any admissions for Curates, licences for Schoolemaisters or Parish Clerkes, sequestrations of vacant Benefices by their supposed authority, and howe many and to whom and what be their names.

53. *Item.* Whether haue they or any of them commuted any corporall punishment for any summe of money and what be their names whose punishment haue beene commuted, for what offence, by whom and for what summe of money, and how hath the said money beene imployed.

54. And lastly whether is there within your saide parish or chappellrie anie Offender or Offenders in any other crime against the said Canons and Constitutions & other lawes Ecclesiasticall not expresse conteined in any of these Articles, whose reformation maie be had by Ecclesiasticall authoritie, and who and what the same are.